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ABSTRACT

To this point peace education has been carried out and discussed more in elementary and high schools than in adult education. This paper stresses the need for adult education for peace and discusses the organization, content, and methods of such education, with special attention to experiences in Japan. Methods of adult education for peace in Japan include: testimonials of war experience; exhibitions for peace; movie meetings; lectures; study through survey; and a peace tour. Contains four references. (RJC)

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ADULT EDUCATION FOR PEACE: JAPANESE EXPERIENCES

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ADULT EDUCATION FOR PEACE: JAPANESE EXPERIENCES

Hideo Fujita

So far peace education has been carried out and discussed more in elementary and high schools than for adults. This paper stresses the need for adult education for peace and discusses the organization, content and methods of such education, with special attention to experiences in Japan.

ADULT EDUCATION FOR PEACE: JAPANESE EXPERIENCES

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Introduction

Peace education has been carried out mainly in school education between elementary and high school. The research and papers on peace education have focused actively on school education. Most of the papers on peace education are concerned with school education. This tendency can be also seen in Japan. Adult education for peace is more important for all people who should take responsibilities for peace issues than peace education in school. Unless adults, parents engage in activities to create a peaceful world, how can we expect that new generations will create a peaceful world? Now peace issues are entering upon new phases. The importance of peace education especially among adults has increased since the Malta agreement between the USA and the USSR.

Education for peace is different from education on peace. Education on peace simply gives knowledge and information which do not include preparation for what to do for peace. Education for peace is education to cultivate people who will create a peaceful world.

This paper will describe the need, organization, content, and methods of adult education for peace while introducing the experiences of adult education for peace in Japan.

1. The Need for Adult Education for Peace

1-1 As described in the 'Convention on the Children', children have rights: the right to express those views, the right to freedom of thought, conscience and religion, and the right to freedom of association and assembly. But adults have full rights as citizens, which enable them to decide national policy and to change political trends internationally. Adults with such rights have more significant roles to play in creating a peaceful world. So adult education for peace is essential and necessary for those responsibilities.

1-2 1994 is the UN International Year of the Family, and the educational roles of adults toward children are significant: Parents can educate children to create both conflicts and friendly relationships among nations. Furthermore, the influences of education by parents are much greater than those provided by schools. Even though teachers earnestly educate for peace, their efforts may be less effective if parents teach the affirmation of violence. The need for adult education for peace is easily understandable, if we consider the effects of parents as educators.

1-3 Peace education should naturally be lifelong education. Especially in today's world, a lot of new peace issues are arising. In 1989, the Berlin wall came down, and the Malta agreement was reached by the USA and the USSR. Because of these historical events, the Cold War between East and West was over. Human beings could escape World War III, the danger of human extinction. But the world did not become peaceful. The Gulf War and other regional conflicts have occurred. Such wars, conflicts, and reductions of peaceful initiatives by the USA and the USSR increased the poverty, hunger, and death of people more than before. By changing the policy of the UN, Peace-Keeping Operations no longer take neutral actions toward the regional fighting forces. Because of this, conflict resolution is still more difficult. This change is inciting the international public opinion of countries which are demanding democratization of the UN. Japan is being criticized that her assistance does not meet the fundamental needs of the people in developing countries. Again, the increase of the presence of the Japanese Self Defence Force in Peace-Keeping Operations is causing the problem; it is inconsistent with the Japanese constitution.

Today, the reexamination of the Nuclear Non-Proliferation Treaty has become a global issue. The majority of Japanese people are longing for the

total elimination of nuclear weapons. So Japanese public opinion objects to the monopoly of nuclear weapons by five countries according to this treaty. But to oppose this treaty is to condone the proliferation of nuclear weapons.

In the early 1990s, demands for compensation for "comfort women" and other victims of Japanese militarism were initiated by people in other countries. Japanese peace educators should have placed emphasis on the aggressive Japanese actions during the 15-Year War in their teaching. The Japanese people must be informed about the fact of these actions, and then decide on a policy of compensation, perhaps by learning from the case of Germany. In addition, the number of foreign workers in Japan has been increasing since the end of 1980s. We must give up our discriminatory attitude toward them and promote the expansion of their rights.

New peace can arise at any time. But as described before, entirely new subjects have appeared, from one place to another, since the late 1980s. Such situations will continue to emerge. It is not enough that peace education has been received only at an early age. So, again, adults always have to study peace issues.

1-4 Finally, adult education for peace is required to develop peace education in school. It is difficult for school education for peace to develop in a community by itself. In countries with a system of school trustees including parents, the opinions of parents play an important role in what educational activities in school should do. In Japan, there is no such system, but still parents can have an important influence on school education. Again, the Japanese Ministry of Education does not prioritize peace education activities and sometimes limits them. In order to get over the barrier and develop peace education in school, parents have to support it at any cost. That is why the study of peace by parents is important.

2. Organizations for Adult Peace Education

There are various organizations that promote adult peace education.

(1) Educational Facilities Established by Local Educational Authorities

There are many community cultural centers (Kominkan) in cities, towns and villages in Japan. Today, they number 17,500. Kominkan are independent of

local educational authorities on educational activities, but not entirely, and 10 to 20 percent are estimated to have their own peace study programs. Some public libraries and museums make peace book corners and occasionally arrange special exhibitions for peace.

(2) Local Government

In today's Japan, more than half (or about 1800) of the local governments (Hikaku Jichitai) include peace and the elimination of nuclear weapons in their platforms. Many of the Hikaku Jichitai sponsor lectures and exhibitions for peace especially in summer. Again, some of them establish peace museums and their number has recently increased.

(3) Voluntary Organizations and Groups

There are many national and prefectural organizations and community groups in Japan working for peace. These organizations and groups develop peace activities internationally as well as domestically, and carry out peace education to strengthen their activities. One of the organizations has about 30 programs. Other organizations and groups offer lectures and meetings as the need is perceived. But these organizations and groups are less cooperative and irrationally antagonistic on other matters.

(4) University Extension Activities for Peace

Japanese universities are not as interactive with the general population as those in Europe. Only Hosei University (Tokyo) and Ryukyu University (Okinawa) have long-established extension activities for peace. But a great number of teachers in Japanese universities contribute to the development of adult education for peace. Researchers in history, law, politics, sociology, psychology, medical science, nuclear science and pedagogy are participating in adult education for peace as lecturers and organizers.

(5) Mass Media

There are many violence and nonsense programs on TV in Japan. But, on the other hand, there are outstanding programs for peace. The contents of most of these programs inform us of the human tragedy caused by wars in the past

and the true stories of natural destructions and poverty in developing countries. Those programs include talk shows addressed to solutions of these problems. The concentration of media programming on peace issues occurs in August every year, in commemoration of the bombings of Hiroshima and Nagasaki, and in connection with the memorial day, celebrating the end of WWII. Recently, even programs addressing the Japanese aggressions during the 15-Year War have found their place on television broadcasts.

In general, adult education is less controlled than school education. The Japanese school has an obligation to use the textbooks authorized by the Ministry of Education, and the Ministry considers that it is not desirable to develop peace education. It is crucial for adult education for peace that such barriers be eliminated.

Many voluntary organizations and groups have an influence on the activities in international and domestic politics. So political activities are reflected in peace education. As described in the introduction, because education for peace is to nurture people who will create a peaceful world, such unification contributes to the purpose of peace education.

3. Contents of Adult Education for Peace

The contents of adult education for peace fall into seven general areas, and are the same as those of peace education in the school at large. In general, in Japanese school education, preparation for peace activities is not much emphasized, but the theme of 'what to do for peace' often becomes an important subject of the educational activities for adults especially in voluntary organizations and groups.

3-1 Education about the Suffering Experienced during the 15-Year War

The suffering experienced during the 15-Year War, e.g. Hiroshima, Nagasaki, the Okinawa battles, and the bombings in many cities have become main subjects of discussion. In this case, the contents include not only studies of the magnitude of the atomic bombs exploded in Hiroshima and Nagasaki or how many people died instantly, but also of the mental suffering experienced among survivors of atomic bombs because of the difficulties of supporting their families. By this education, the Japanese express two attitudes: the opposition to any war, and the recognition of the need to eliminate nuclear

bombs.

Japanese peace education focusing on Hiroshima and Nagasaki is different from that of Germany. When it comes to this topic, foreigners point out that the Japanese do not have a consciousness of guilt for a war of aggression. Except for conservatives, many Japanese do feel guilty about the war. And Japanese peace educators intend to compensate for the sin by trying to guarantee that it will never happen again. The majority of opinions supporting disarmament and the renunciation of war as enacted in the Japanese constitution also favor compensation for the war. R. Aspeslagh wrote 'Hiroshima was the result of the war', but the Japanese regarded it as the beginning of new phases. Because Japan had already decided to surrender when the atomic bombs were dropped, they did not think that the atomic bombs brought about the end of the war. Furthermore, the Japanese also thought of Hiroshima and Nagasaki as the beginning of the dreadful age of nuclear war, when they noticed that the bombings were tests of the two kinds of nuclear weapons. The Japanese feel that avoiding nuclear war is a Japanese responsibility.

3-2 Education about Japanese Aggression

Japanese militarism killed about 20,000,000 Asian and other people and included the cruel treatment of innumerable others. Historians and novelists had already pointed out these facts at an early time. But it was in the early 1980s when many atrocities were introduced into the contents of education. These include the following important themes: (1) forced labor from Korea and China, (2) comfort women, (3) massacres in Nanking and other places, and (4) experiments with bacteriological weapons in China on living people. Japanese conservatives continue to deny these facts even today. So to teach these things is a critical activity of education to prevent war. Our education also includes the themes of aggression in Taiwan, Korea, and China before the 15-Year War. In January 1988, the Japanese Association of Veterans against War (Fusen Heishi no Kai) was organized and began to take action. Today, 320 people are members of this association. They have talked about their own aggressive actions in wartime in a variety of meetings. Those meetings are held to confess the sin of the veterans in public. Their testimonies have realistically informed the listeners of the facts about Japanese militarism in detail. Recently, many meetings have provided war victims invited from Korea and China with the chance to speak about their suf-

ferings. These meetings make a strong impact on students.

3-3 Education about Japanese History

Japan used to be a feudal country, and became a modern country with an economic structure during the Meiji Restoration (1868). But that was the beginning of a new emperor system. The Japanese aggression toward Korea began in 1876, and Japan controlled Korea from 1906. Again, Japan began to dominate Taiwan in 1895, and stationed occupation forces there. The 15-Year War was carried out as an extension of these aggressive policies. So the Japanese people have to learn about the history of policies from 1868, and they have to know why these policies were supported. Again, the Japanese people must know about the thoughts and activities of the opposition to aggressive policies. The study of Japanese history is a fundamental part of peace education. It is carried out by many organizations.

3-4 Study of the Japanese Constitution

Japanese thoughts of peace education after the war are supported by war experiences and the Japanese constitution. In Article 9, the constitution mandates complete disarmament and renunciation of any war. The draft of the Japanese constitution was written by the USA, but it was Japanese Prime Minister Shidehara who proposed the inclusion of Article 9. The majority of Japanese opinion supported this article. But Japanese conservative governments established the Self-Defence Force at the insistance of the USA and have carried out military expansion for 40 years. Today, the Self-Defence Force participates in Peace-Keeping Operations. Japanese peace makers considered that to follow the constitution and to promote disarmament are the conditions for making a peaceful Japan. That is why conservative Japanese object to the study of the Japanese constitution.

3-5 Study of International Politics

In Japanese peace education, American policy toward Japan has long been a main subject. But, as described above, international politics has changed greatly, and many new problems have emerged. There are many Japanese who try to know about such events.

The things Japanese people are strongly interested in are as follow.

(1) The Japan-US Security Treaty and the US Army in Japan

US government agreed that this treaty be enacted at the strong urging of the Japanese government. But a great number of Japanese opposed this treaty when it was established in 1960. At that time, over 100,000 people were marching every day, and made known their opposition to the Japanese and American governments. Today, about 40,000 US troops are extensively using Japanese land as bases, and US troops were sent to the Vietnam War and the Gulf War directly from there. People living around those bases are suffering from the noise pollution from the air force practices, and they are afraid of accidents involving nuclear vessels. The Japan-US Guideline for Defence Cooperation was established, and so was Japan-US joint cooperation planning, in 1978. Today, US bases in Japan have come to play serious roles in the Low Intensity Conflicts in Asia. Above all, the Japanese government has supported the US military, spending about 5 billion dollars every year to meet the demands of the American government. This expense amounts to about 120,000 dollars for each American soldier (1993), and it is expected to be increased in the future. So the problem of this treaty is one of the most important subjects in Japan.

(2) Disarmament Education

Japanese people, backed by the complete disarmament enacted in the Japanese constitution, are focusing on global disarmament. Adult education for peace in Japan has been developed by global disarmament movements since the late 1970s. Japanese people submitted about 20 million signatures in 1978 and more than 30 million signatures in 1982 for peace and the elimination of nuclear weapons to the Special Session for Disarmament of the UN. They felt that they must study more details about peace and disarmament through these activities. It is desirable to have decided to reduce nuclear weapons largely by the agreements of USA and USSR. But we cannot condone the fact that the destructive power of all nuclear weapons in the USA and the USSR is 300,000 times of that of Hiroshima even after the reduction by this agreement. As described in paragraph 1-3 above with respect to this issue, the reexamination of the Nuclear Non-Proliferation treaty is an important task for our peace education. On the other hand, the increase of Japanese military expense is another serious subject. The expense has increased every year since the Self-Defence Force was established in 1954. Today, according to an announcement by the Japanese government, the expense is only 1% of the Japanese CNP, but it amounts to 45 billion US dollars. But, according to

the estimation of NATO's figures, it is 1.3 times larger than the Japanese figures and the second highest military expense of all countries. The Japanese Society of Friends, although its membership is small, has been focusing on this issue for a long time, and launched a campaign of refusing to pay taxes for military expenses.

(3) Policy of the UN and Peace-Keeping Operations

The Japanese Self-Defense Force began to participate in Peace-Keeping Operations (PKO) in 1992. In Japan, it was prohibited to send Self-Defence Force abroad by the decision of the parliament. Many Japanese people have begun to worry that Japan is going to participate in war in the future. Furthermore, Japanese public opinion is negative toward Japanese participation in PKO because, unlike traditional PKO activities, today's PKO attempts to solve conflicts by force, as seen in the case of Somalia.

Recently, Japanese participation in the United Nations Security Council as a permanent member has been an important issue. In the UN, the Security Council has hegemony, and that hegemony has been strengthened. So the Japanese discuss whether it is good or bad to become a member of such an undemocratic organization and whether Japan will be asked for more financial and military contributions by becoming a member. Such problems are also a subject of today's adult education.

3-6 Assistance and Environmental Destruction in Developing Countries

The cost of Japanese Official Development Assistance (ODA) is tops in the world, ranking with the USA. But Japanese ODA has been criticized on the following grounds: (1) the proportion of loans to developing countries is high. (2) The Japanese do not respond to the fundamental needs of poor people. (3) The aid to non-democratic governments brings about the suppression of human rights. (4) Japanese aid mostly helps Japanese enterprises by providing unnecessary facilities and machines.

The development of Japanese economic activities in these countries has entailed environmental destruction. This is mainly caused by pollution from the activities of Japanese factories, wanton deforestation by Japanese practices, and a large quantity of shrimp exports to Japan.

Peace education has reported those facts in detail, as described above, and carried out investigations of how to deal with the aid problem.

3.7 Problems of Foreign People in Japan

In the 1980s, foreign workers in Japan had increased dramatically. Japanese language education for foreign people had become important in adult education. But the mere provision of Japanese language education contributes to only the assimilation process on those foreigners. The important things are to eliminate the discriminatory attitude among the Japanese and to expand the rights of foreign people in Japan. The social welfare of foreigners provided by the Japanese government is expected to be discouraged by the long term recession plaguing Japan. Again, some evil Japanese have (1) forced foreign women into prostitution, (2) withheld wages from foreigners, (3) bullied Korean female students and cut off their clothes. It is also an important theme for us to eliminate those activities and to create a truly friendly society.

4. Methods of Adult Education for Peace

4.1 Testimonials of War Experience

This is the original Japanese method, including oral and documentary testimony. It is old people who have experienced wars and who wish that the same mistake will never be repeated who are informing young people of those war experiences. For a long period, this method has been adopted by the victims of Hiroshima and Nagasaki, Fusen Heishi no Kai, and so on. In this case, people who testify are students as well as educators. They encourage themselves to gain insight and educate themselves by testifying. They have changed themselves into peacemakers through the activities to which they have testified. The records of their testimonies have been published as a great many pamphlets. In Japan, there are activities of writing personal stories, and those unique activities include not only the Hibakusha and Fusen Heishi. There are also testimonial activities of war experiences, mostly carried out by old people.

4.2 Exhibitions for Peace

Japanese postwar peace education began with exhibitions of photographs of Hiroshima and Nagasaki. Even today, Japanese peace groups provide war

exhibitions for peace in many cities. What they exhibit includes photographs, mementos of the war, many kinds of documentations and so on. Photographs of the Vietnam War, the hunger situation of people in the third countries, and victims in Pacific islands of nuclear tests are also included here.

Today, there are movements to build peace museums in Japan. There are already about 20 such museums and new ones are now under construction in Tokyo, Kanagawa, and Akashi. This phenomenon is the result of the development of those exhibition activities.

4-3 Movie Meetings

There are films and video tapes for peace in Japan, and their number is the highest in the world. Many Japanese have contributed to the donation by sponsoring 10 feet of action, and bought films related to nuclear weapons. On the other hand, people in Okinawa have bought films made in the USA, and each donated one foot of film to make their own movies.

Movies for peace and lectures described as follows are typical methods of adult education for peace. The films and video tapes enable our feelings to foster strong impressions.

4-4 Lectures

As described before, in Japan, there are a great many professors cooperating to adult education for peace. They have organized peace groups in the community while contributing to them as lecturers. I have promoted adult education for peace in Yokosuka city, where I am living, with a nuclear scientist for long time. There is a very important harbor for the US Navy in the city. We provided educational programs as one of the activities protesting the US base. We have organized, and lectured with, our colleagues.

4-5 Study through Survey

A community culture center in Okinawa (Haibaru Bunka Center) promotes the survey of the Okinawa Battle. In the survey, young adults are hearing about the experiences of suffering of each family. The center has published books reporting the results of the survey.

An organization in Hokkaido (Minshushi Koza) has long surveyed the harsh wartime existence of Koreans and Chinese laborers. A women's group

in Osaka has surveyed Japanese women's cooperation with Japanese soldiers.

The study through survey is more active than the education by exhibition, films and lectures. These surveys enable us to know the facts of the historical background in detail. Furthermore, they can contribute to many other people working for peace through their reports.

4-6 Role Playing, Singing, Reciting

Some young adults often enact dramas in regional meetings, and hold open meetings to sing songs and to recite poetry for peace. This method is unique and should be developed, because many old people participate in the education for peace while few young people do.

4-7 Peace Tour

It is very popular for students to visit Hiroshima and Nagasaki as a school excursion. In the event that young adults visit Hiroshima and Nagasaki, the Hikaku Jichitai (peace, anti-nuclear weapon local governments) provide financal support. Recently, Japanese people have visited even Korea and China as their study tour, and their number has increased every year. There are historical museums in those cities. We can learn about aggressive Japanese activities there. Again, we can also listen to the facts from Koreans and Chinese by visiting the historically important locations of Japanese aggressions. A very unique activity, called the Peace Boat, began in 1983. It involves voyages around the world, and promotes peace study by people in these locations. There have been 16 such voyages so far, and about 7,000 people have participated.

Conclusion

Adult education for peace is more essential than peace education in school. I would like to propose the following points for the future development of adult education for peace.

(1) Talking of Japanese experiences, adult education for peace has been developed with the increase of the Hikaku Jichitai. The local governments are providing adult peace education for themselves, and supporting peace education by the voluntary organizations and groups as an important part of

their contribution to peace. So the increase of Hikaku Jichitai is essential for the development of adult peace education.
(2) The participants in peace education are a minority of those participating in adult education. Young adult participants in peace education are even fewer. So I wish to propose that schoolteachers provide motivation to students to engage in adult education for peace after they graduate from school.
(3) People in each country have developed adult education for peace in unique ways. It is crucial for educators and researchers to exchange experiences and results. The International Council for Adult Education (ICAE) has contributed to this exchange of experiences. I recommend that the Peace Education Commission of the International Peace Research Association encourage research into adult education for peace.

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